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TITHING IS DIVINE

THE Law of Tithing is divine. Since it is, Latter-day Saints everywhere should make every effort to keep that commandment.

Many suppose that it is a great sacrifice to pay their tithing. Some say they are poor, and can hardly meet their daily obligations, that they would have to go without essentials if they paid their tithing, and they ask: "Should we leave our bills unpaid, just to pay our tithing? Varied are the comments and excuses.

Just a little reflection would be most profitable to all.

Let us ask ourselves if tithing is an impossible law, even for poor people. Is it really? Does God ask the impossible of us in anything? Was he unfair to the widow who had but a mite?

Is not tithing a test of faith? When we make excuses, saying how difficult it is for us to pay, are we not demonstrating that our own faith is being tested by it?

Why does God test us? In some way he tries every soul. He even says that those whom he loveth he chasteneth. That, too, is a trial.

But we know he loves us, and that he is testing us to see if we really love him. Should we not all the more endeavour to serve him and prove our devotion by our obedience?

Tithing is a test. It will measure our faith. But it is not without a promise, for the Lord through his ancient servant Malachi said that if we will but pay our tithes and offerings, he will open the windows of heaven and pour out such blessings upon us that we can hardly contain them. Is it worth enduring the test?

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THOUGHTS FOR YOUR TALKS

MISSIONARIES

"I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept the call so that they might go forward as ambassadors of the Lord."—President N. Eldon Tanner, First Presidency.

PEACE

"We know that the Gospel of Jesus Christ, of which this Church is the repository, is the one and only way to peace. We know that if the people of the world would accept it and live it, we would have peace in all the world."—Elder Marion G. Romney, Council of the Twelve.

GOOD WORKS

"You never know how much good you can do until you try. You never can judge the consequences of your work." — Elder Gordon B. Hinckley, Council of the Twelve.

APOSTASY

"What causes intellectual apostasy? Why do learned men sometimes loose their testimony? Principally out of vanity and pride. They want to impress others with their learning. To put it indelicately, it is the problem of the swelled head."—Elder Theodore M. Burton, Assistant to the Council of the Twelve.

From the Pen of the

Jesus Ch

BY PRESIDENT DAVID O. McKAY

. . . Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. (Mark 16:16.)

THROUGHOUT Christendom we celebrate at Easter the greatest event of all history—the resurrection of Jesus Christ. On the reality of that event in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned. "There was in all earth's area not one empty grave. No human heart believed, no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man's great enemy, death."

It was, therefore, a new and glorious message that the angel gave to the woman who fearfully and lovingly had approached the sepulchre in which Jesus had been buried: ". . . Ye seek Jesus of Nazareth, which was cruci-

"Touch me not; for I am not yet ascended to my Father." The Resurrected Christ, drawn specially for the "Millennial Star" by Elder Jerry Harston, of the British Mission.

rist is Risen

fied; he is not here: . . . " (Mark 16:16.)

If a miracle is a supernatural event, whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it was but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Some day man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the Risen Redeemer.

At Jesus' death, the apostles were stricken with gloom. When he lay dead their hopes all but died. Their intense grief, the story of Thomas, the moral perplexity of Peter, the evident preparation for a permanent burial, combine to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless; only John stood by the cross.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his Messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all his claims, and the indellible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Saviour."

On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the resurrection has its impregnable foundation.

The first of these witnesses to record his testimony was Mark. Undoubtedly he was in the presence of the Saviour when he was a boy in his teens. He does not himself recount any appearance of the Risen Lord, but he testifies that the angel at the tomb announced the resurrection, and promised that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words, "Here lies," were supplanted by the divine message, "He is Risen."

No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not questionable—it was real. The appearance of his Lord and Master among men was a fact established in his mind beyond a shadow of a doubt. To the proclaiming of this

truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Another who recorded the testimony of eyewitnesses was Luke, who interviewed and recorded the declarations of those "who from the beginning were eyewitnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eyewitnesses" directly from themselves and not from previous narratives.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's, and other apostles' testimonies regarding the resurrection, "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

In the oldest, authentic document in existence relating or testifying to the resurrection of Christ, we have the personal testimony of Paul who declared unto the Corinthians:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures;

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (1 Cor. 15:3-9.)

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

Eighteen hundred years after Jesus died upon the cross, Joseph Smith declared:

. . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him! (Joseph Smith 2:16, 17.)

Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much which suggests the *awakening* thought. Like the stillness of death, old winter has held all vegetable life in his grasp, but as spring approaches the tender, life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call death, Jesus referred to as sleep. "Lazareth sleepeth," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Saviour of the world there is no such thing as death—only life—eternal life. Truly he could say, ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life.

May each recurring Easter emphasise this truth and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality secured, and may the day soon dawn upon the world when the manifestations of brute force and the false ideal that might makes right be supplanted by the charitable, peace-loving spirit of the Risen Lord.

IN the Passover chamber, the Lord said, ". . . I am the way, the truth, and the life: No man cometh unto the Father, but by me." (John 14:6.) At various times in his mission, he added the word "light," so that in its complete form it stands, "I am the way, the truth, the life and the light".

I remember that at the time of the raising of Lazarus, the Lord said, in response to a statement from Martha: ". . . I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world". (John 11:25-27.)

The Saviour, the Book tells us in Acts, remained on the earth after his

JESUS CHRIST IS RISEN: 2

'I am the RESURRECTION, and the LIFE'

BY J. REUBEN CLARK, JR.
WHO AT THE TIME OF HIS DEATH
WAS A MEMBER OF THE FIRST PRESIDENCY

resurrection for forty days, during which time he worked and preached and, I would assume, assisted in setting in order his Church.

But I thought that I might run over, so far as my memory serves me, a few of the visual demonstrations that were given in those early days of the Resurrected Christ. You remember that an earthquake came before the break of day and rolled back the stone from the sepulchre. We are not given an account as to how the Saviour came from the sepulchre except that we read that the burial clothes were left in the sepulchre itself.

You remember that Mary Magdalene was the first, even before the dawn broke, to go to the sepulchre. Seeing it open, she rushed to tell Peter and John. They not realising, not understanding, not knowing what to look for, rushed to the sepulchre and found it empty.

Shortly after that the women came with spices because there had been no time on the previous Friday night properly to prepare the Christ for his burial. They did not understand that he was to be resurected on the morning of the third day, for they came on that morning properly to dress and prepare the body for burial. Mary Magdalene was with them and Mary the mother. You recall that while he forbade Mary, to whom he had already shown himself, to touch him, he permitted the women to hold his feet.

They saw him. They heard his voice. They knew he was resurrected.

A little later on that day, two of the disciples were on their way to Emmaus. The Saviour joined them. He seemed to be uninformed about what had happened in Jerusalem which seemed to have been common talk in Jerusalem by that time, and they talked a bit about that. The Saviour did not appear apparently to them as he had appeared before his resurrection. So he went along with them and began to tell them all about it, who he was, and began to repeat the scriptures to them. Coming to an inn they invited him in with them. They went in, sat down, preparing to eat. He broke bread and offered it to them. Then they recognised for the first time who he was, and he vanished.

That night the ten—there were only eleven altogether now because Iscariot had committed suicide—were sitting in a room together and suddenly the Saviour stood among them. They were frightened. They thought he was a

spirit. He said, ". . . Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have". (Luke 24: 38-39.) They had thought he might be a spirit.

And then he asked them—and this has always been interesting to me—he asked them for food—they were at dinner—and they gave him broiled fish and honeycomb, and he ate—a resurrected being ate of these earthly foods.

Thomas was not there, and Thomas said that he would not believe if he could not touch the Saviour to be sure. Eight days following, the apostles were all together again, this time Thomas with them, and the doors being shut, so the record says, the Saviour suddenly appeared in their midst and addressing himself to Thomas, with his unbelief, invited an examination of his body. "Reach hither thy hand", said he, "and thrust it into my side: . . . Whether Thomas did as he was bid or not, is not clear, but at the end of it, Thomas said, "My Lord and my God". (John 20: 26-28.)

Thereafter, or on that same day, he had shown himself to Peter as was disclosed in the report which was made by these disciples who had seen him on their way to Emmaus.

He appeared to the disciples and talked with them thereafter, particularly on the occasion when Peter and six others of the apostles, apparently, decided that they would go fishing, that everything was over. So they went fishing. You will all remember, I am very sure, the incidents of that fishing trip. The apostles had fished all night and caught nothing. As they neared the shore of the sea of Galilee they saw a figure on the shore by a fire. The figure asked them if they had caught any fish. They answered no. Then said he, "Cast the net on the right side of the ship", which they did, and it was filled with fish. Then John perceived that this was the Lord and so told the group.

Peter, the impetuous Peter, who sometimes apparently talked before he thought, cast himself over the side of the boat, having first wrapped himself with his coat, for he was naked and did not want to appear before the Christ in that kind of condition—which carries its lesson, I think, as to chastity and morality and modesty—and he hurried to the shore. They all went to the shore. They found there the Lord whom they then recognised. He had already prepared something to eat and invited them to partake of it.

It is not at all clear to me whether or not the Lord ate at that time, though the inference might be that he did.

That was the time when he questioned Peter a bit, "Simon, son of Jonas, lovest thou me more than these?" referring, I assume, to the fish and the food. "Yea, Lord; thou knowest that I love thee . . ."

"Feed my lambs". (*Ibid.*, 21: 15-16.)

The second inquiry came and the same answer, except that at this time the Lord said, "Feed my sheep". And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee".

"Feed my sheep". (*Idem*, 17.)

A great lesson in three words of the mission and duty of the Church then under organisation and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples, and at that time he gave them the great commission, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned". (Mark 16: 15-16.)

I bear the testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has, since its foundation.

JESUS CHRIST IS RISEN: 3

'. . . . blessed a

not seen, and

BY ELDER HOWARD W. HUNTER
OF THE COUNCIL OF THE TWELVE

ON the evening of the day of the resurrection, Jesus appeared and stood in the midst of his disciples in the closed room. He showed them his hands through which had been driven the nails and his side which had been pierced by the spear. Thomas, one of the twelve, was not present when this happened, but the others told him they had seen the Lord and that he had spoken to them.

No doubt Thomas had been deeply shaken by the events of the past days. His love and devotion to the Master cannot be questioned, but the flame of faith had burned low and had grown cold. The tomb was empty, this he knew. Mary Magdalene and the other women and Peter and John had been there. Jesus later appeared to Mary in garden, and she told the disciples of this event as she had been commanded. That very day the Risen Master had walked with Cleopas and his companion down the road to Emmaus and had also appeared to Simon Peter in Jerusalem. In spite of these evidences, Thomas was sceptical, and he said to the disciples:

"*. . . Except I shall see in his hands the print of the nails, and put my finger*

re they that have yet have believed'

into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

This statement of Thomas has caused him to be remembered down through the ages and his name placed with the sceptics, the doubters, and the fainthearted; with those who will not believe until they see. In a sense, Thomas represents the spirit of our age. He would not be satisfied with anything he could not see, even though he had been with the Master and knew his teachings concerning faith and doubt. Jesus had said:

"*O thou of little faith, wherefore didst thou doubt?*" (Matt. 14:31.)

"*. . . Why are ye so fearful? How is it that ye have no faith?*" (Matt. 4:40.)

"*. . . If thou canst believe, all things are possible to him that believeth.*" (Ibid. 9:23.)

"*. . . According to your faith be it unto you.*" (Matt. 9:29.)

All of these things Thomas well knew, but his personal faith had been dimmed by a great disappointment. Faith does not take precedence over doubt when one must feel or see in order to believe.

Thomas was not willing to stand on faith. He wanted positive evidence of the facts. He wanted knowledge not faith. Knowledge is related to the past because our experiences of the past are those things which give us knowledge, but faith is related to the future —to the unknown where we have not yet walked.

We think of Thomas as one who had travelled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were not then visible, instead of saying in effect, "To see is to believe."

It must have saddened the heart of the Saviour, but this had happened before. Within the past few days Judas had betrayed him, Peter had denied him, and now Thomas doubted him.

A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them and said, ". . . Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:26-27.)

The record does not indicate that Thomas accepted this invitation—this loving rebuke by the Lord. Thomas could see the print of the nails and the wound of the spear. He only answered ". . . My Lord and my God." (Ibid. 20:28.) Now he believed, but Thomas had missed the highest form of faith.

"*Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*" (Ibid. 20:29.)

This occurrence stands as one of the great lessons of all times. Thomas had said, "To see is to believe," but Christ answered: "To believe is to see."

Faith has always been a necessary condition of a righteous life. As we read through the books of the Old Testament, we are impressed by the faith that motivated the prophets and righteous men, the saints of old, to endure the trials which came to them. The books of the New Testament are replete with the teachings of the Saviour concerning faith and examples of the effect of faith in the lives of individuals. These writings also set

forth the disappointment and tragedy that come where faith is lacking.

There are many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realise, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the higher law. It is through the assurance that comes from faith.

The classic example of faith is ascribed to the Apostle Paul in his Epistle to the Hebrews: *"Now faith is the substance of things hoped for, the evidence of things not seen."* (Heb. 11:1.)

This statement does not presuppose a perfect knowledge, but describes faith as that which gives one an assurance or a confidence in things which are yet in the future. These things may be in existence, but it is through faith they are realised. Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof.

It would appear that Thomas had lost his confidence in the future. He looked to the past. He wanted proof of that which was not then visible. Those who lose or lack faith, live in the past—there is loss of hope for the future. What a great change comes into the life of one who finds an abiding faith to give assurance and confidence.

If we turn back to the ninth chapter of John, we read of another incident that took place in Jerusalem in which a man who had been born blind received his sight. It was the Sabbath day, and Jesus was apparently in the vicinity of the temple when he saw the blind man, and his disciples asked him:

"Master, who did sin, this man or his parents, that he was born blind?

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

"As long as I am in the world, I am the light of the world." (John 9:2-5.)

Jesus then spat on the ground and made clay of the spittle mixed with the dust of the earth. He anointed the eyes of the blind man with the clay and told him to go wash in the pool of Siloam. If this had been Thomas, would he have gone as he had been commanded or would he have asked the question: "What good can come from washing in the stagnant waters of that dirty pool?" or "What medicinal properties are there in saliva mixed with the dust of the earth?" These would seem to be reasonable questions, but if the blind man had doubted and questioned, he would still be blind. Having faith, he believed and did as he was directed. He went and washed in the pool and came back seeing. To believe is to see.

A miracle had taken place. A man who had been blind from the day of his birth was caused to see. The neighbours and the Pharisees were astonished and asked how it happened.

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (Ibid. 9:11.)

It was the Sabbath day when Jesus made the clay and opened the eyes of the blind man. Some of the Pharisees said he could not be a man of God because he did not keep the Sabbath day. Others asked how a man who was such a sinner could perform a miracle. Even though they could see, they would not believe. The blind man was asked: "What sayest thou of him?" He answered: "He is a prophet." Still they did not believe and called the parents of the blind man and asked them: "Is this your son, who ye say was born blind? How then doth he now see?" His parents were afraid to answer for fear of being put out of the synagogue if they should confess that the one who performed the miracle was Christ, so they said, "He is of age; ask him." And the blind man said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." They said to him, "Thou art his disciple," and they shut the door of the synagogue against him. (See Ibid. 9:14-34.)

When Jesus heard that the blind man

TESTIMONY OF PAUL

Now is Christ risen from the dead,
and become the firstfruits of them that slept.

For since by man came death,
by man came also the resurrection of the dead.

For this corruptible must put on incorruption.
and this mortal must put on immortality . . .

O death, where is thy sting?
O grave, where is thy victory?

I COR. 15:20-21, 53, 55

had been cast out, he found him and said:

"... *Dost thou believe on the Son of God?*

"*He answered and said, Who is he, Lord, that I might believe on him?*

"*And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*

"*And he said, Lord, I believe. And he worshipped him.*

"*And Jesus said, For judgment I am come into this world, that they which see not might see; and they which see might be made blind.*" (Ibid. 9:35-39.)

The blind man believed and was permitted to see. Thomas refused to believe until after he could see. The world is full of Thomases, but there are many like the blind man of Jerusalem. Missionaries of the Church meet both of these every day as they carry their message to the world, the message of the restored gospel of Jesus Christ. They bear witness to the fact that God lives, that Jesus is the Christ, that God has spoken to his children in these latter days, that there is a prophet of God on earth today, that the gospel has been restored in its fullness. Some believe, have faith, and are baptized. Some will not accept because they cannot see or feel.

There is no positive, concrete, tangible evidence that God lives, yet millions have a knowledge that he does through that faith which constitutes the evidence of things unseen. Many say to the missionaries, "I would accept of baptism if I could believe that Joseph Smith was visited by the Father and the Son." For this fact there is no positive, concrete, tangible evidence, but to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen. Remember the words of the crucified Master as he stood before Thomas:

"... *blessed are they that have not seen, and yet have believed.*" (Ibid. 20:29.)

To believe is to see.

I add my witness to the testimonies of the thousands of missionaries that God does live, that Jesus is the Saviour of the world, that those who will believe through faith will be caused to see.

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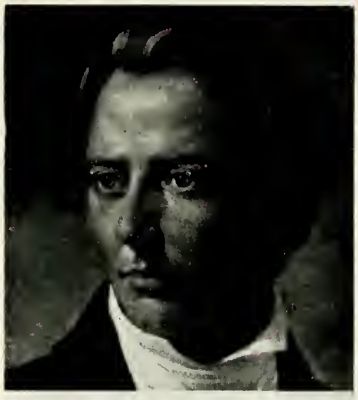

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'. . . he that believeth in me, though he were dead, yet shall he live'

BY MILTON R. HUNTER, OF THE
FIRST COUNCIL OF SEVENTY

"If a man die, shall he live again?" (Job 14:13.)

FROM the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live for ever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshippers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its centre a real, historical Personage—a Saviour-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological saviour-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvellous teachings can be illustrated by the example of the death of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day."

And then Jesus made this memorable and marvellous statement:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in Me shall never die. Believest thou this?" (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . . ." And furthermore she said, "But I know, that even now, whatsoever Thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within Him, and then He prayed in sincerity and humility to His Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvellous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, He raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning,

about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body had been laid to anoint His body with spices. They desired to give His body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

". . . clothed in a long white garment. . . . .

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said,

"Woman, why weepest thou? whom seekest thou?"

And she said,

"Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." (John 20:15.)

And then in His affectionate and beautiful way, Jesus said, "Mary." She recognised the voice of the Master. She brushed her tears away and, running towards Him, exclaimed, "Rabboni." As she was about to embrace Him, the Master said,

"*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*" (*Ibid.*, 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which He had been foreordained. He had shed His blood for the sins of the world both in Gethsemane and on the cross. Now He had broken the bands of death, thereby becoming the first-fruits of the resurrection. As He

O Lord of Life

O Lord of life, whose love unknown
Hath nailed Thee to the bitter tree,
Hear Thou the prayer I make to Thee,
Kneeling in shame before thy Cross alone.

* * *

Thou saidst, "Leave all and follow me."
I heard, and to the stony track
Thy feet had trod, I turned, Alack!
I found it rough. Smooth highways beckoned me.

* * *

Thou saidst, "My Son, take up my Cross."
I heard, and stopped to lift. Alas!
Heavy the load. I let Thee pass
And turned to lighter tasks. Mine, Lord, the loss.

* * *

Thou saidst, "Wilt thou but watch one hour—
One hour with me? 'Tis all I ask."
Gladly I chose this easier task,
To find my sloth had robbed me of the power.

AUTHOR UNKNOWN

rose from the grave, so shall all people who live upon this earth rise from the grave. In fact, we read in Matthew, that at the time Jesus rose from the grave,

" And the graves were opened ; and many bodies of the saints which slept arose,

" And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27 : 52-53.)

Perhaps the *Book of Mormon* gives the most beautiful account of the appearance of Christ to mortals following His resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvellous events which had taken place during the few precious days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Nevertheless it pierced them to their very hearts, " causing their hearts to burn within them." (3 Nephi 11 : 3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them :

" Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

" . . . as they understood they cast their eyes up again towards heaven ; and behold, they saw a Man descending out of heaven ; and he was clothed in a white robe ; . . ." (*Ibid.*, 11 : 7-8.)

He descended from the heavens, and stood in their midst, and said :

" Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

" And behold, I am the light and the life of the world ; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon Me the sins of the world, . . . (*Ibid.*, 11 : 10-11.)

The people fell upon their knees and worshipped Him. And then Jesus said unto them :

" Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, . . ." (*Ibid.*, 11 : 10-11.)

Thus Jesus Christ presented Himself to the Nephites as the resurrected Messiah and Saviour of the human family.

The people went to Jesus and thrust their hands into His side and felt the prints of the nails in His hands and feet. Then they shouted, " Hosanna! Blessed be the name of the Most High God! " (*Ibid.*, 11 : 17.) And they fell at Jesus' feet and worshipped Him.

After this occurred, Jesus selected twelve men to be His apostles. He taught them and the other Nephites the gospel. The resurrected Saviour performed many marvellous miracles among them, even greater than he had done among the Jews. For several days He ministered to the inhabitants of ancient America.

On one of these occasions, He asked Nephi to bring Him the records of His people. After He had glanced through the records, He said :

" Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in Me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And He said unto them : Was it not so ?

" And His disciples answered Him and said : Yea, Lord, Samuel did prophesy according to Thy words, and they were all fulfilled." (*Ibid.*, 23 : 9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfilment. He commanded Nephi that " it should be written ; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance of the resurrected Saviour to the inhabitants of this land. The story of the marvellous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatised from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and His visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that " the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians." A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, " . . . I know that my redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19 : 25-26.)

Furthermore, I bear witness that Jesus Christ not only through His atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life.

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The Church in Great Britain

BY JAMES P. HILL

The 'door of salvation' was opened in the Kirtland Temple

The Kirtland Temple, in which Heber C. Kimball was instructed to open the missionary work in Great Britain.

IT has been my intention so far in this series of articles to give expression to the firm idea that the land of God was ever manifest in those early events in the history of the Restored Church. The calling of the men who came to Joseph Smith in those days cannot be said to have been anything but divine, and the next great step in the restoration plan, the extension of the Gospel message beyond the shores of America, was unquestionably divinely designed.

While the general title of this series refers directly to the Gospel in this land, the history sketched thus far indicates the Lord's preparatory work to accomplish the introduction of the Gospel to Great Britain.

In England about this time, for instance, the people were witnessing the beginnings of the Industrial Revolution. The English have never been people for bloody insurrection and have proved themselves to be the most adaptable people in the world—and at the same time the most independent. This is probably because of their ability to absorb their invaders, segregate the best that is in them and use it for their own development. But at the same time they have always been courageous and adventurous, pioneers by nature and builders.

The emancipation of the workers resulting from the new machine-age bred a new type of individual. The worker began to have more leisure time and to find new paths for his mind to travel, other than those of the eternal work, work, work. In the early years of the nineteenth century evangelism had made great strides in the ruling political party and even one Prime Minister had been a minister of God.

When Parley P. Pratt returned to Canada after the death of his wife in the spring of 1837, to confer with the Saints there "on the subject of a mission to England" the desire among them to carry the message across the Atlantic to their homeland was strong.

On Parley's return to Kirtland, he noticed many "jarrings and discords" in the Church. Even he was sorely affected by the spirit of contention, but through contrition and repentance, he earned forgiveness, learning obedi-

ence and respect for the Lord's chosen, and perhaps to his own convert more than any other does Parley owe his redemption. John Taylor's biography records:

"Parley P. Pratt was floundering in darkness, and coming to Elder Taylor told him of some things wherein he considered the Prophet Joseph in error. Elder Taylor replied: 'I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a prophet of God, and to the truth of the work he inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now, Brother Parley, it is not the man I am following, but the Lord. If the work was true six months ago, it is true today; if Joseph Smith was then a Prophet he is now a prophet'"

Subsequently John Taylor came into prominence with a stirling defence of the Prophet, directed towards a dissentient faction in these terms: *"From whence do we get our intelligence, and knowledge of laws, ordinances and doctrines of the kingdom of God? Who understood even the first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles, which was the case of myself and millions of others, how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions."*

And the reason for this dissension?

The Kirtland Temple had been dedicated on March 27, 1836; the manifestations of the Lord's approval of the sacrifice and labour of the Saints in erecting His house were abundant.

On Wednesday, March 30, the Prophet Joseph Smith wrote:

I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organisation of the Church, and that this is a year of jubilee to us, and a time of rejoicing . . . I then observed to the quorums, that I had now completed the organisation of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that now they were at liberty, after obtaining their licences, to go forth and build up the Kingdom of God.

It seemed that God was blessing the Saints with peace at last. But Satan is ever alert, and realising that the saints were perhaps feeling more secure now and might very well rest on thir oars, he commenced an insidious attack.

A financial panic was gripping the United States. Untoward speculation, leading to inflation in high degree, had been in progress for a year or two. Following the accession of Van Buren to the Presidency of the U.S. there came a financial crash and distress was nationwide. One hundred million dollars were lost in transactions in New York in the months of March and April alone. The Church was inevitably drawn into this and Eliza R. Snow records in the biography of her brother, Lorenzo:

A spirit of speculation had crept into the hearts of some of the Twelve . . . Most of the Saints were poor, and now prosperity was dawning upon them the Temple was completed, and in it they been recipient of marvellous blessings, and many who had been humble and faithful to the performance of every duty . . . were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Lord withdrew from their hearts, and they were filled with pride and hatred towards those that maintained their integrity. Satan was beginning to accomplish his ends.

Heber C. Kimball records:

We were very much grieved to see the spirit of speculation that was prevailing in the Church. Trade and traffic seemed to engross the time and attention of the Saints. Some men, who, when I left, could hardly get food to eat, I found on my return to be men of supposed great wealth; in fact everything in the place seemed to be moving in great prosperity, and all seemed to determined to get rich; in my feelings they were artificial or imaginary riches.

The Kirtland Safety Society, a banking institution organised by the brethren, failed in unison with every other venture and the Prophet Joseph, the nominal head, bore the brunt of responsibility. In consequence many turned against him, and Heber says:

"This order of things increased during the winter to such an extent that a man's life was in danger the moment he spoke in defence of the Prophet of God."

Man of great faith as he was, the Prophet Joseph prayed mightily for guidance from the Lord. Those that accuse this great man of being a charlatan might well examine this short period of his history. Quite easily he could have "pulled out." Materially he had gained nothing from the Church. If his purpose had been to dupe a few hundred people, take their money and decamp, he had failed. The future looked dark. An imposter would have departed for "fresh woods and pastures new."

Joseph Smith was guided by inspiration, sustained by faith, and motivated by a genuine love of mankind. He stayed with the faithful and fulfilled his function as a Prophet of God. He declares:

"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum . . . God revealed to me that something must be done for the salvation of His Church."

As early as January of the year 1837, Heber C. Kimball, in conversation with Willard Richards, a recent convert to the Church, predicted for himself a mission to Europe. "Shall I go with thee?" said Willard. "Yea, in the name of the Lord, thou shalt go with me when I go," replied Heber, with fervour born of a spirit he little realised would bring that very event to light. In his own words:

"On Sunday, the fourth day of June, 1837, the Prophet Joseph came to me, while I was seated in front of the stand, on the Melchizedek side of the Temple, and whispering, said to me, 'Brother Heber, the spirit of the Lord has whispered to me, Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

And it was so.

ON OUR FRONT COVER

BY DAVID BOULTON

Courage runs in the Bates family

BILL and Irene Bates are no ordinary people. In less than nine years' membership in the Church they have packed a lifetime of experience.

Baptised in June 1955 by Elder C. Smith Sumner, of Salt Lake City, they have between them worked in every auxiliary in the church organisation. As Irene taught in the Primary, so Bill took a class in the Sunday School; as Bill was called to the superintendency of the MIA, so Irene took over one of the young girls' classes in the YWMIA Bill accepted the call to serve as a counsellor in the District Presidency; Irene joined the Relief Society teaching staff. Bill became the British Mission MIA supervisor; Irene joined the Mission's Primary Board.

And so it went on . . . when the Manchester Stake was formed, Elder Harold B. Lee, of the Council of the Twelve, set Bill apart as the Second Counsellor in the Stake Presidency; and when the Stake was divided in 1961, President N. Eldon Tanner set William Bates apart as the Stake President.

Muriel Cuthbert, when writing recently about Irene Bates in the *Millennial Star*, said of her, "Perhaps her biggest adjustment to living with her dynamic husband has been that his activities led her into the 'millstream' of life whereas she would have preferred the quiet backwaters". This is true, but Bill has always been in the limelight of activity. In 1959 and again in 1960, he was responsible—with other MIA Mission Board members—for the organisation and running of two very successful British Mission Youth Conventions at the Butlin's Holiday Camp at Filey, Yorkshire.

COURAGE

"Keep courage. Whatever you do, do not feel sorry for yourself. You live in a great age of great opportunity."—

Elder Richard L. Evans,
Council of the Twelve

In December 1961, Bill was again in the news . . . this time with the presentation of an illustrated Four-in-one—the *Bible, Book of Mormon, Doctrine & Covenants* and the *Pearl of Great Price*—to the Duke of Edinburgh at St. James's Palace.

Recently he hit the headlines again—in four of our national newspapers. "Father's gift—a new life . . . Bone graft from his hip will let crippled son walk again" was the headline in the *Daily Sketch*.

Of this story President Bates writes:

"There was an old farm building on the site of the Manchester Stake Centre which was awaiting demolition by a contractor. My son John was assigned to collect rubbish and wood from the building for burning, and while he was doing this a group of non-member youths ran on to the site and pulled away a prop that was supporting some of the crumbling masonry.

"This collapsed on top of John and crushed his spine.

"He was taken to hospital and an emergency operation was performed

President William Bates, the Manchester Stake President, with his son, John, in hospital following their double operation.

to relieve the pressure on the spinal cord. Steel plates were inserted.

"The surgeon told us that it could not be guaranteed that John would be free from paralysis until three days had elapsed. During that period President Mark E. Petersen, the West European Mission President and a member of the Council of the Twelve Apostles, made a special journey from Leeds to administer to John. Afterwards he assured us that John would be all right. The next day we were told that John would not be paralysed.

"The surgeons later decided to carry out a further spinal operation to stabilise the bones which had been dislocated. This would involve bone grafting, they told us, and they said that a volunteer would be needed to donate the necessary bone.

"Soon afterwards I entered hospital and the double operation took place on the following day.

"I left hospital 12 days later and I am now getting about quite well—in six months time I'll be as good as new. John will have to remain in his plaster bed for another five or six weeks, but he has been very cheerful through it all".

Great strength was added to that of the Bates family by the Manchester Ward members, who fasted and prayed on their behalf.

In their story of the operation, the *Daily Sketch* reporter wrote:

"Courage is in the family. John's brother, Peter, aged 15, climbed Snowdon on crutches with one leg in plaster last year for his Duke of Edinburgh award".

Indeed, the Bates are no ordinary people.

LOVE

"The animal world is filled with selfishness; each thing seeking its own life, its own perpetuation, but Christ lived for love."

President David O. McKay,
President of the Church

ABOUT MUSIC

BY EMMA MARR PETERSEN

Roy Darley — farm boy who wanted to play the organ

ROY MAUGHAN DARLEY resident organist at the Hyde Park Chapel in London from June 1961 to 1962, was born and raised in Cache Valley, Northern Utah, in a small farming village called Wellsville (named after Daniel H. Wells, who was a prominent leader in the early days of the Church). Roy's father owned a large farm in Cache Valley. His pioneer forefathers had joined the Church in England and emigrated to America. They later pushed handcarts across the plains in some of the first handcart companies to leave Nauvoo. President Brigham Young sent many companies to settle various areas of the West, and Peter Maughan, Roy's second great-grandfather, led the company that travelled north to the beautiful valley where lies Wellsville.

When Roy was a year and a half old, his mother died. Two years later his father remarried; and when he was seven, his father received a call from the Church to fill a mission to Eastern Canada. Because a call from the General Authorities is always accepted without question, Roy's father left his three-hundred-acre farm, a wife and two children, and left for Toronto, Canada.

Roy's step-mother started him studying the piano the day after his father left for the mission field. When his father returned from his mission two years later, Roy would accompany him when he sang at Social functions and Church events. Thus he began his musical career, when he was only nine years old.

At the age of sixteen, he was chosen to be organist for a stake choir that was to furnish the music at a General Conference in Salt Lake. At this conference, he tried the Tabernacle organ for the first time when Frank Asper gave him the privilege of playing this great instrument at the conclusion of the afternoon session of that April conference. By now, Roy had a strong desire to play the pipe organ, and although the opportunities for development and study of the organ in the small village where he lived were few and mostly inadequate, he never lost the strong urge and ambition to excel in the study of this instrument.

Throughout his schooling, Roy was accompanist first for the choirs of high school (grammar school) and later for the University. He was assigned organist and musical director of the LDS Institute of Religion on the campus of the Utah State University, where he played weekly recitals and weekly broadcasts, and where he directed the musical presentations of that institution. These musical presentations were for many

Elder Roy Darley at the console of the Tabernacle organ.

years considered among the outstanding musical treats of that area.

At the conclusion of his University training, he spent one year teaching in school, with the sole purpose in mind of acquiring enough money to go to the east coast for further musical training. However, training at one of was not to be, for a mission call came the big eastern music conservatoires to him the following April; and, like his father, he accepted without hesitation. His mission took him to New York City, Philadelphia and Geneva, New York, this last city being just eighteen miles from the Hill Cumorah. He directed the musical activities of the Eastern States Mission for several months, and for eighteen months played for broadcasts in Philadelphia.

Roy was assigned, at the conclusion of this mission, to Washington, D.C., as organist and as Director of the Bureau of Information of the Sixteenth Street LDS Chapel there. It was in Washington that he performed his first really serious recital work, and there he entertained dignitaries who came to the national capital from all parts of the world. There, also, he met Navy Lt. (j.g.) Kathleen Latham. In May of 1944 they returned home from Washington, D.C., a total of 2400 miles, to be married in the Salt Lake Temple. The next day they headed eastward again to resume their duties

Only three months later, he was called into the Service as a Chaplain in the U.S. Army. After two years of active duty in the Philippines, Borneo and Japan, he returned home and was assigned to the Tabernacle.

Over the past seventeen years, he has played more than three thousand recitals. These recitals were interrupted for one year to permit him to take the special assignment from the First Presidency as resident organist at the Hyde Park Chapel in London. He played more than three hundred recitals in that one year, in addition to some special recitals throughout England.

On one occasion when Elder Darley was about to begin one of his recitals in a city in the north of England, a young lad sitting in the audience whispered to his mother with whom he was sitting—" Is this man a cowboy or an Indian ? "

Since returning to Salt Lake City, Elder Darley has received the degree of Master of Arts in music composition, and is now continuing his studies towards a Doctor's degree. This work together with the preparation of daily organ recitals on the famous Tabernacle organ and the many other claims on his time and talents make him a very highly respected and valuable member of our Church.

HOME TEACHING

BY FRANK C. BERG, OF THE HOME TEACHING COMMITTEE

Priesthood challenge to help each family grow - spiritually

IN the very excellent film, " Of Heaven and Home " shown as an aid to better understanding of the new Home Teaching Programme, David Binford, representing the role of a Senior Home Teacher is heard to exclaim, " Karl, this is a work for a genius, I'm just not in that class."

What class does Brother Binford refer to? Is there a special group of Latter-day Saints reserved for special tasks and assignments that they alone are able to fill? Or did he really mean, " I'm not willing to give the time to do the work that this particular assignment will require?" Don't you agree with me that the latter answer seems more logical. The real ability to do this job well is very closely related to our attitude. DO WE REALLY WANT TO DO IT ! What a tremendous difference really " wanting to do " makes as we undertake this assignment.

As the Home Teaching programme was introduced to the Stakes of the Church in Europe it was very enthusiastically accepted. There may have been some inhibitions in the minds of members as to exactly how the programme would work, but in the main the leadership in the Stakes and Wards were generous in their praise and appreciation for it, to them this was indeed the answer to two very difficult problems. The first problem being the great duplication of teaching effort by several church organisations and secondly the need of a systematic programme of teaching the Gospel in Latter-day Saint homes.

Elder Harold B. Lee, of the Council of the Twelve, introduced Home Teaching as being missionary work among the membership of the Church, something that has been needed for a long time.

As this programme was introduced some of our faithful saints living in Eastern Germany learned of it. They obtained six Home Teaching Handbooks and then requested seven more so that they too might be ready, along with the general membership of the Church, to begin the Home Teaching programme in January.

When these seven additional handbooks finally came to them, they were not needed as the East German saints had already printed two hundred and fifty copies themselves and distributed them to their leaders and Home Teachers, who had already been called and assigned. Think of what these people were able to accomplish because they " wanted to do " the will of their Father in Heaven.

Our excellent handbook is filled with suggestions that would help us understand and appreciate our assignment as a House Teacher. I would like to point to one that seems to have particular importance.

It is that we should all be aware of this fact, the home is truly the basic institution of learning and the family unit is eternal. As the implication of this great truth unfolds to us and we begin to realise how important it is that Latter-day Saint families prepare themselves in this life for such a glorious blessing ; we should be moved to seek for the inspiration to assist them in their quest of such a worthwhile goal.

Have you ever thought how illogical it is to assume that so great a blessing as " the eternal family unit " could be a possibility without every member of the family qualifying? Surely the primary effort of each individual in the family should be so directed that this great promise can become an actuality. I shudder as I think that possibly my indifference or inability to do a thorough job might be the determining factor that could eternally separate members from such promised eternal happiness. This life is the time to prepare for celestial blessings and our great responsibility is to teach parents how better to understand and accomplish this task. Our handbook suggests that love, self-service and example go hand in hand with our teaching effort. We must always keep in mind that we represent the Bishop in the families assigned to us.

But first . . . we must teach the teacher

BY JOSEPH LUNDSTROM
OF THE ' DESERET NEWS '
AND 2ND COUNSELLOR IN
THE ROSE PARK STAKE
PRESIDENCY

In section three of the handbook, " Specific Suggestions for Home Teachers ", there are many excellent aids that each one of us could profitably use as we prepare ourselves for this assignment. If you have the faith to follow these suggestions your success as a Home Teacher will be definitely assured. Remember this programme has been revealed by the Lord and given to us that we might help to lift the saints to a higher standard of Gospel devotion. At the same time we should become more aware of the magnitude of the responsibility that our Father in Heaven has given to those who are permitted to hold the Priesthood.

Elder Marian G. Romney stated that those who accept ordination to the Priesthood commit themselves to a lifetime of dedicated service within the Church. Now the Priesthood has been asked to rise up and accept this new challenge literally to go the second mile by helping each family *grow spiritually*.

It would seem only realistic that all Latter-day Saint parents should firmly resolve to listen and apply this message and make it a vital part of their lives. They will then have the assurance of eternal lives together as a family unit. Could there be any more worthwhile blessing than this?

RECENTLY these events took place:

1, Mr. Ward Teacher, calling upon a family in his district for the last time as a ward teacher, said:

" Brother Jones, this is the last time I will be your ward teacher. From now on I will be your Home Teacher and I'm supposed to get buddy-buddy with you."

Brother Jones didn't say anything much at the time, being a courteous person, but the next day he asked his boss, who just happened to be a bishop:

" What's this new Home Teaching Programme all about, and how come my ward teacher is now going to get buddy-buddy with me? "

2, A new Home teacher called at the family residence of a member of the adult Aaronic Priesthood.

" I'm your new Home Teacher," he introduced himself. " I'm here to get you active in the Church, but first I'll have to know what your faults are, so that I know what to work on."

It was hardly a surprise when the Home Teacher reported that he was asked to leave and not come back.

Isolated instances?

It is to be hoped so.

In the first instance, Mr. Ward Teacher thought—erroneously—that the new Home Teaching programme is ward teaching warmed over.

It isn't.

It is a new programme, home-centred and directed by the priesthood of the Church.

Its aim is to increase the spirituality of all members of the Church.

In the second illustration (both incidentally, are true experiences), the Home Teacher completely missed the purpose of the programme. He could hardly make friends with a family by first asking them to catalogue their faults for him.

Priesthood Home Teaching began throughout the entire Church in January.

It takes the place of the former Ward Teaching programme.

But it does much more.

Home teachers, at the end of December, were given instructions in their new assignments, told how the programme would work, and encouraged

to give their new assignments the devotion and attention they would any other assignment in the Church.

During the first three months of this year, further detailed instructions on the mechanics and the spirit of the Home Teacher's call should have been given in the weekly priesthood meetings of all the Melchizedek Priesthood quorums.

To supplement this priesthood training programme, many wards and stakes have been outlining the purposes of the new programme and its role in the Church for families.

Instructions have been given in special Sacrament meeting programmes, in personal family visits by members of bishoprics, in ward conferences, stake quarterly conferences, through ward and stake newsletters, and in special gatherings.

To prepare the members of his ward for the new programme, one bishop prepared a special sacrament service programme at which the aims, purposes and goals of the Priesthood Home Teaching Programme were explained.

Appropriate talks outlining the Home Teacher's duties, what is expected of the family by the Home Teacher, and the relationship of the Home Teacher to the bishop and to his quorum president—be he Elder, Seventy or High Priest—and to the family were given.

Similar programmes have been prepared at the stake level for presentation in ward conferences, and at other specially called meetings by stake and ward leaders.

In addition, some bishops have taken the time to visit many of the families in the ward, explaining the New Home Teaching programme, and what it can mean in the lives of families.

The new Home Teacher now represents both the Bishop and the priesthood quorum so that he becomes in effect a personal bishop to that family. Families should think in terms of welcoming the Home Teacher and his companion into their home.

Home Teaching is a newly emphasised priesthood responsibility for quorum members. It is one in which they become responsible for the spiritual and temporal welfare of one another, in which fellowship and brotherhood become more than just pretty words.

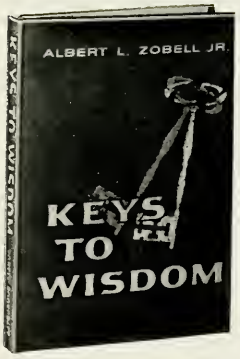
Out of the programme should come a new appreciation for the priesthood and the influence it can be in the lives of families.

Out of the programme will come increased leadership at the priesthood quorum group level and on the ward, branch and stake level.

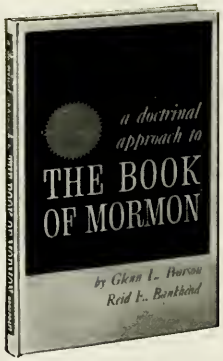
Out of the programme will come increased spirituality, enlarged devotion to serve the Lord and His Kingdom.

Out of the programme will come better members of the Church, a more dedicated membership whose lives are based on a love for the Gospel, and of sharing the joy and happiness that comes from serving one another.

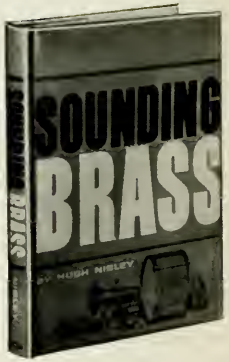
THREE OUTSTANDING BOOKS FROM . . . . . BOOKCRAFT



compiled by Albert L. Zobell, Jr. This book is designed primarily to solve that dilemma for the busy member who desires to make his lesson presentation sparkle with a story illustration. **7s. 3d.**



by Glenn L. Pearson and Reid E. Bankhead. This book has been prepared in such a way that it will help the reader find some of the more worthwhile passages in the *Book of Mormon*, and cross-refer them systematically. **12s. 9d.**



by Hugh Nibley. "Sounding Brass" skillfully exposes the discreditable techniques of the anti-Mormon writer. Dr. Nibley shows that many of these stories are of dubious origin and have been embellished to serve evil ends. **25s.**

Order direct from Deseret Enterprises Ltd., 288-316 London Road, Mitcham, Surrey

AARONIC PRIESTHOOD

BY DAVID G. THOMAS
HEAD OF THE P.B.O.
OFFICE IN FRANKFURT

Bishops, qualify all your boys in 1964

A YOUNG MAN, in order to qualify for a Certificate of Achievement in the new award programme for Aaronic Priesthood Under 21 must, in addition to other stated requirements, fill a minimum number of Priesthood assignments. It is hoped thereby that he will experience the joy that comes from devoted service and be made aware of the marvellous opportunities for serving the Lord and his fellow men that his Priesthood affords him.

Nothing can or will create a greater love or appreciation for a cause or an organisation than taking upon oneself some responsibility for its success. The sense of belonging depends greatly upon the feelings of being needed and appreciated and upon purposeful activity.

While unselfish service and sacrifice are the keys to true happiness, this truth does not seem to filter in, except by personal experience. It is difficult indeed to learn the joys of service vicariously.

Priesthood assignments thus become the opportunity of Aaronic Priesthood leaders to supply the young men over whom they preside with satisfying experiences of their basic yearnings for recognition and achievement.

The success in life of a boy depends not only upon himself, but upon the association, counsel and guidance of wise and devoted leaders. The trail up life's path is steep and arduous and is almost impossible to climb without encouragement, direction and an occasional challenge from the side lines. It is the obligation of every young man in the Church to prepare himself to serve wisely and well. He should welcome every opportunity to serve regardless of how menial the task. He should expand and increase his ability and capacity to serve by accepting invitations to serve and by preparing himself for future assignments.

It is the duty of every leader of young men to introduce them to the joys of service by assigning them purposeful and challenging tasks that are within their ability to perform, to motivate them by encouragment and direction to dilligent performance, and to crown the glory of each assignment fulfilled with well chosen words of sincere praise and appreciation. It is the challenge of leaders to prepare boys for leadership positions in the Church and in life.

Boys are called at a very tender age to hold the Priesthood of God. With the calling comes responsibility and the opportunity for administering in sacred ordinances of the Church. The dignity with which a young man will serve in his Priesthood office and the respect he will have for his sacred calling will depend greatly upon the conditioning he has had, the opportunities that have been given him, and the respect and dignity that his leaders show toward him personally and toward the Priesthood he bears.

While assignments to activity are the spiritual life of a boy, leaders should be aware of the dangers involved as well as the merits of them.

Making assignments in the Church is a task that demands prayerful and careful consideration. The greatest devices for good if mis-used or misapplied may bring unwanted and disastrous results. The inactivity in the Church of many men can be traced to an ill-advised assignment or to a proper assignment made by an untactful leader.

Leaders who are responsible for Aaronic Priesthood service should be aware that each assignment should result in a successful experience which brings inner satisfaction and a joy of accomplishment. Never should an assignment be made that will lead to a failure experience. A boy who fails in an assigned task, whether it be because of wilful neglect or inability to perform, becomes unhappy, and it is natural for him to associate his feeling of unhappiness with the Church. This often leads to inactivity and apostasy.

The wise Aaronic Priesthood leader will strive to know as much as possible about the boys for whom he is responsible. He will seek to know their dreams and aspirations, their likes and dislikes, their abilities and limitations. He will become acquainted with their personal lives by observation and tactful inquiry.

Such a leader will seek to know the many techniques of motivation, particularly those that are effective in stimulating boys to purposeful action.

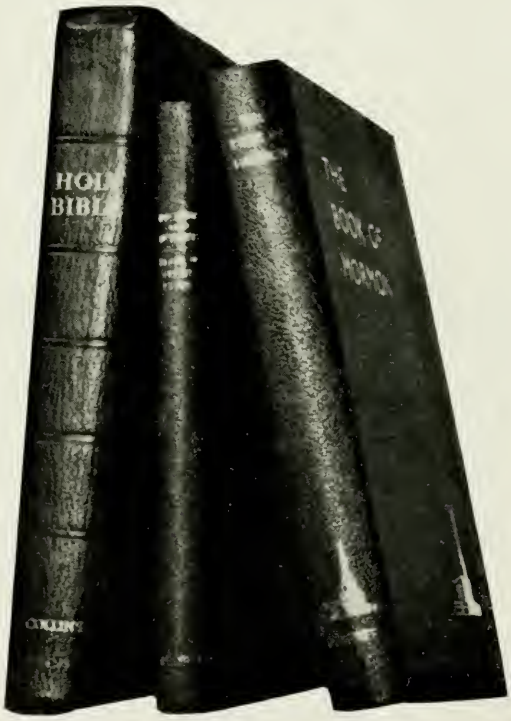
The ideal leader will fit the assignments he makes to the ability and capacity of the young man concerned, realising that each assignment must be the opportunity for a success experience and that a failure experience must never result.

A "boy's man" knows how to instil confidence when assignments are made and how to insure satisfactory fulfilments. He follows up on his assignments to be sure they are properly completed and then follows each completion with words of appreciation and commendation for a job well done.

We urge Aaronic Priesthood leaders to qualify all their boys for the Certificate of Achievement for 1964.

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL BOARD OF RELIEF SOCIETY

'Yea, seek ye out of the best books words of wisdom. . . .'



". . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.)

"The glory of God is intelligence, or, in other words, light and truth . . . I have commanded you to bring up your children in light and truth." (D. & C. 93:36 and 40.)

SUCH admonitions from the Lord as these and he received many more, gave the young Prophet Joseph Smith, a clear understanding of the necessity of study, of learning, and of schools in which to study and learn. He was the first teacher in the Church in this dispensation, as he instructed the members of his family and his close associates long before the Church was formally organised.

Regarding the early work in Relief Society, the *Centenary of Relief Society* states:

"In the beginning days of the Society in Nauvoo there was no formal class work . . . The women had recently accepted the Gospel which stimulated study, discussion, and testimony bearing, and directed their activities in accordance with the teachings of the Saviour. They had not been brought up to take part in public meetings . . . These early-day workers had to learn how to preside . . . how to make and put a motion, how to pray and speak in public." (Centenary of Relief Society, page 50.)

The educational activities in the Society developed gradually. For many years after the migration to the West these activities were planned by the local officers in each community. They consisted of testimony bearing, religi-

ous talks, readings, discussions, lessons in parliamentary procedures, special lectures and music, and were stimulating and helpful to the women in their efforts to become more intelligent wives and mothers. Both in Nauvoo and in the West the practical work of relieving the wants of the poor was, of course, continued, and the work meetings in which the needed articles were made have always been an important part of the programme of the Society.

Regarding later developments in the programme, the *Centenary* states:

"*It was not until the turn of the century* (1900) *that steps were taken toward the introduction of formal class instruction in Relief Society meetings. By that time many of the physical problems of pioneering had been overcome, affording the women more leisure time; educational facilities had improved, and Relief Society members were eager for increased educational opportunities. Accordingly, in* 1902 *a step was taken in the direction of definite classwork. Under the leadership of President Bathsheba W. Smith, Mothers' Classes were introduced . . .*

"*The Mothers' Classes had increased interest in educational work, and Relief Society members had rallied to the educational cause to such an extent that the General Board in* 1913 *concluded that the time was ripe to introduce into the Society a uniform course of study to be prepared and standardised by the General Board. Accordingly, in* 1914, *a uniform course of study was adopted in Relief Society . . . The entire educational programme . . . has been designed to build faith and spirituality, and all subjects have been taught in the light of the Gospel.*" (Centenary of Relief Society, pp. 50-52).

Since 1921 courses of study in theology, literature, and social science have been prepared under the direction of the General Board. All courses, textbooks, writers, and lessons are approved by the General Board and by the Church Reading Committee before they are published in the "Relief Society Magazine" for use in the Society.

In one of the early Relief Society meetings in Nauvoo, the Prophet advised the women in these words:

"*As far as kuowledge is concerned it may extend to all the world, but your administrations should be confined to the circle of your immediate acquaintances.*" (D.H.C., Vol. IV, p. 607.)

This admonition has stimulated and guided the women in their planning. They have confined their services to the needy in their own communities, but in seeking knowledge, in looking for "light and truth" they have extended their search to "all the world." One of their purposes in doing so has been to prepare themselves to obey the commandment "bring up your children in light and truth." They cannot teach their children what they do not themselves know, in intellectual, moral, or practical matters. They cannot guide their children safely unless they know and are on the right paths themselves. The courses of study provided by the General Board are intended to help the women of the Church find those paths and enjoy following them.

Because the formal classwork in theology, literature, and social science is designated as the education programme of the Society, the educational nature and value of the homemaking programme are frequently overlooked. In reality the two programmes are merely different approaches to a single objective, to help the women of the Church become more successful, happier wives, mothers, and individuals, who conform their lives to the standards and teachings of the Church.

The work meeting is a laboratory in which skills and morals are learned and practised together. A woman takes direction from the leader and practises obedience, she takes out a faulty stitch and practises honesty, patience, and dependability, she does the less glamorous work and practises unselfishness, she converses with the shy, new member and practises neighbourliness, she stays late to finish an article and practises generosity. In the process she has learned skills with which she can enhance the beauty, order, cleanliness, and convenience of her home, and the economic security and happiness of her family. She has become a better homemaker, wife, mother, and woman. Unless the members learn the moral truths and the skills taught in all the classes and apply them in their homes and families, the Relief Society programme cannot reach its objective.

On April 28, 1842, at the 6th meeting of the Society, the Prophet made this promise to women:

"*. . . I now turn the key on your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.*" (D.H.C., Vol. IV, p. 607.)

The growth and accomplishments of the Society since that time are evidence that this great promise has been, and is continuing to be, fulfilled.

SUNDAY SCHOOL

BY SISTER CATHERINE BOWLES, OF THE JUNIOR SUNDAY SCHOOL COMMITTEE

Here we can mould our children

CHILDREN are precious in the sight of our Heavenly Father. Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16.)

Elder Spencer W. Kimball of the Council of the Twelve, said, "When the Lord spoke so earnestly to Peter, He did not say tend My sheep or watch My sheep, but feed My lambs and sheep. It is not enough to hold and entertain children, but we must teach them and mould them and fortify them . . . when the child is eight years of age, he should have been trained—not that he should begin to be trained."

The early years of children are very important. Children from birth until they are eight years of age should be taught the Gospel of Jesus Christ, as fully as they are capable of understanding it. In order to better teach them the Junior Sunday School has been organised. The objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the church. This is also the objective of the Junior Sunday School.

Wise, mature, devoted leadership is necessary. The spiritual needs of children must be met. They need to learn the fundamentals of the Gospel . . . also how to pray; how to give inspirational thoughts; how to worship with others through song and story. Children have a better chance to learn these things when they are separated from the adults of the ward.

To plan for a Junior Sunday School the superintendent should first secure the approval of the bishop. The bishop and the superintendent work together to set up the organisation, and a member of the superintendency should be put in charge of the Junior Sunday School. Other officers needed for a full Junior Sunday School staff are a co-ordinator, assistant secretary, organist and chorister together with one teacher for each 6 to 10 children in Courses 1 and 1a; one teacher for each 12-15 children in Courses 2 and 3; one teacher for each 15-18 children in Courses 4 and 5.

When choosing officers and teachers the bishop and superintendent will, of course, hope to find members with the following qualifications:

1. A burning testimony of the Gospel.
2. A love for and interest in young children.
3. A willingness to study the Gospel and prepare their lessons.
4. A sense of being responsible for the children and dependable in attendance and duties.
5. A willingness to be an example in all things.
6. Mature individuals are always preferable rather than young teenagers who have not yet completed their own Sunday School course of study. These younger ones should stay with their classes through Courses 16 to 19.

Pleasant physical facilities add to the success of the Junior Sunday School. An ideal place of meeting would have ample space to avoid crowding and the room should be a place of beauty. Cleanliness and cheerfulness should characterise the environment. Pictures should be appropriate and interesting to children and hung low enough to meet the children's eye level.

Storage space is important. A cupboard or closet which can be locked should be provided for books and equipment. A low blackboard and pinning board area and seats made for children will be helpful. Children's chairs, incidentally, are from 10 to 16 inches in height.

Class manuals should be made available for each course. Course One, "Gospel of Love," is for children about three years old and over; Course Two, "Growing In The Gospel, Part I, is for those four and five years old; Course Four, "Living Our Religion, Part I," is for those six and seven years old. If you have only enough children in all for one class use Course Two and adapt it to the age levels. If two groups are formed use either Course One for the very small and Course Two or Four for the larger group. There are picture packets provided for each manual.

"The Children Sing" is the music book for the children of the church for the teachers of Junior Sunday School. The children are taught the songs by rota. They do not need books because they are able to do very little reading. The Junior Sunday School Music Flannelgraph Cutouts Nos. 1 and 2 are also valuable. Other supplies needed are chalk, erasers, crayons, scissors, paste, paper, models, recordings, flannelboard, grooved boards, and well-selected toys for the nursery.

Children of the age of three to eight are included in Junior Sunday School. Small three or nearly three year olds should be carefully introduced to Junior Sunday School. They will have very close ties with home and mother and emotional upsets may occur if they are taken to a strange place and left alone. They should be accompanied by mother or father for a time or two. They should get acquainted with the teacher and learn to feel secure with her. It helps them to know that mother and father are in the building and that they will meet them later.

The Sacrament Service is a part of the Junior Sunday School. It is under the direction of the bishop.

It is a wonderful experience to watch the little children grow in their knowledge and understanding of the Gospel through the Junior Sunday School.

BY FLORENCE B. PINNOCK OF THE YWMIA GENERAL BOARD

YOU can be a great leader

A PARADE was marching up the street when a man, in the middle of the mile-long line, yawned and said to himself, "I'm tired. I think that I'll duck around the next corner and be on my merry way". He did just that, but as he turned around the corner, all those in back of him marched around the corner, too. He still was leading, but not in the right direction.

So it is with many of us, we get tired and stop what we are doing, but we all have followers that are influenced by us. Strong leaders are needed in every auxiliary in the Church, but these leaders must lead in the right direction. Sometimes it is because of the lack of leadership knowledge that a potentially great leader guides in the wrong direction. Are you wearing the title "leader" loosely? Do you really lead or are you just assuming the name? Are you a better leader this year than you were last year? Are you ahead of those you lead? Do you want to be a better leader, and are you willing to work at it?

The MIA has a challenging new leadership manual *"New Dimension in Leadership"*, which will help anyone become a real leader. This unusual little book covers many practical aspects on leadership. Subject matter is given to help a person develop an understanding of himself, and also to help him strengthen the inner personality qualities which are necessary in order to influence others.

One lesson deals with the importance of imagination and creativeness. A good leader is a creative and imaginative person who knows where he is going and takes people with him. The author of this leadership book tells how to become such a person. Another lesson explores the reasons for fear in an individual. You cannot lead if you are afraid. Ways to communicate so that the hearer understands what the teacher is saying is discussed extensively. Every chapter is full of sound, practical aids toward good leadership. A personal desire, plus knowledge, plus working hard to become a person who can influence others will equal a strong leader.

Leadership shows in preparation. Thinking and studying comes before you really lead. A leader plans ahead and always puts his heart as well as his head in the planning. Someone once said that a great leader has the head of a man and the heart of a child. A true leader does not just leave words with people, he leaves his heart. He has understanding, tolerance and love for those with whom he works. A successful leader treats others as he wishes to be treated.

All good leaders have five essentials in common. **First,** to be well informed. **Second,** to have ideas, interestingly different. **Third,** to have ideals. One must look up to the leader and be inspired and emotionally stirred by him. **Fourth,** a great leader must have courage, courage to stand alone if necessary, courage to speak up, courage to keep quiet at times, and courage to live by his own convictions. **Fifth,** a leader must be friendly, he must be approachable, and he must respect the rights of others.

A good leader to be successful must do four things. **One, he must allocate responsibilities** and, in doing so, give clear direction and instruction. The person who is assigned to do a job must know exactly what that job entails. **Two, the leader who made the assignment must keep "hands off"** and let the assigned person do the work himself. It helps if a leader realises that there are other ways besides **his** way to do a task. **Next, he should encourage** the person assigned and make him feel capable. The talent of building others is worth a king's ransom to any leader. Makes those around you feel big, then they will follow you anywhere. **Finally, give credit and appreciation** when the job is completed. Do this publicly whenever possible, and you will find that the person will be ready and willing for another assignment. "An effective leader is not one who does everything himself, but he is one with the imagination and patience to inspire people to do big things themselves".

W. Lynn Fluckiger in his book *Dynamic Leadership* notes three rules to strengthen your own leadership:

1 Determine to give of yourself, your time and your talent more than is your fair share.

2 Look for tasks and goals beyond what is normally expected of your calling and even beyond your present ability to achieve.

3 Don't worry about whose job it is to perform a task, or who will get the credit; do what needs to be done just for the sake of doing.

MIA is a wonderful place to grow in leadership. It is a workshop for young people to learn the dynamics of leadership. It is a place where they can participate and learn by doing, a place to act on committee, a place to teach others to dance, to sing, to speak and to play. These young people deserve strong, enthusiastic, happy leaders. There are rewards in giving service, but greater rewards in giving inspirational, dynamic leadership.

BY SISTER EILEEN R. DUNYON
OF THE PRIMARY ASSOCIATON GENERAL BOARD

Don't just teach the Gospel build it into the life of each child

ANN looked longingly at the showcase filled with sweets. She looked at the shiny, round shilling in her small brown hand. She was thinking. Then she had made his decision, for she smiled at the shop-girl and said, "I don't think I want any sweets today. You see, this shilling is all the money I have, and it's my tithing".

Ann had learned in Primary that after we are eight years of age we pay one tenth of all we receive to the Lord. This month Ann had earned ten shillings. She felt good about her decision to give the Lord His share.

"Paul, please ask the blessing on the food". The family bowed their heads and waited, but Paul did not start to pray. Paul's father looked inquiringly at the boy. "Just a minute, Dad. You see, my Primary teacher taught us to stop for a second and think about what we wanted to say in our prayer so that we'll really feel grateful to Heavenly Father for his blessings".

Marjorie snuggled down into the sheets and closed here eyes tightly. Sister Jones turned on the small night light by the side of the bed and started to tip-toe from the room. "Mum", Marjorie's sleepy voice called her. "Mum, you don't need to leave the light burning any more. My Primary teacher told us that Heavenly Father watches over us all of the time. He'll take care of me tonight, so I don't need the light on any more".

Here were three children whose behaviour had been changed because of a gospel truth which each had learned in Primary. How had this change come about? What had caused it? Change in the life of a boy or girl happens when the child is involved in the learning process. The greatest development, learning, and growth comes when a child is purposefully participating in the lesson.

Statistics show that a child will remember only twenty per cent. of what he hears, but he will be able to recall ninety per cent. of what he does. This fact alone shows the importance of bringing every child into active participation. For this reason, Primary courses of study are each planned around a child-centred activity which enriches, strengthens, develops and clinches the one main idea which the lesson presents.

Ann was in the class for the seven and eight-year-old children. Here each child received a "Charting-our-Course" notebook which was filled with activity pages, interesting games, quizzes and purposeful, thought-provoking questions which caused the child to become involved in the gospel-teaching. When the teacher taught about tithing, each child not only listened to the lesson, but she answered six questions about the fundamentals of tithe paying, used a sheet from the "Charting-our-Course" notebook to make a chart to take home that would show not only how much money to pay for tithing, but would provide an envelope in which the tithing could be placed, and sang the song "Tithing" which the teacher taught to the class. Ann had become so involved in the principle of tithing that she was ready to live it.

Paul was a Trail Builder. Prayer had become an important guide to his life. Each week as they began their Trail Builder class, the teacher said to the boys, "Sit quietly and think about the needs of our class today. For what should we thank our Heavenly Father? What do we especially need today to help each of us benefit most from this class experience? At first it had been necessary to discuss these questions with the boys and evolve the criteria. But, after a few weeks the true spirit of prayer filled the room as the boys sat quietly and thought about their blessings and their needs. Then one boy stood before the group and beseeched the Father in earnest prayer for all of them. When the class said "Amen" in unison as the boy finished praying, the word came from their hearts.

Marjorie had just turned five. She had been attending Primary only for a few months, but it had been long enough to learn that she had a Heavenly Father who loved her. She knew that "Heavenly Father made the night, made the moon and stars so bright", and that she need not be afraid.

In Primary the younger children participate by means of finger-plays, songs, simple games which are about the lesson, dramatisation of Scripture stories and by acting the part of a character in a story which helps them actively to learn.

Beginning at the age of seven, every child is provided with a kit of materials to use in the class and to

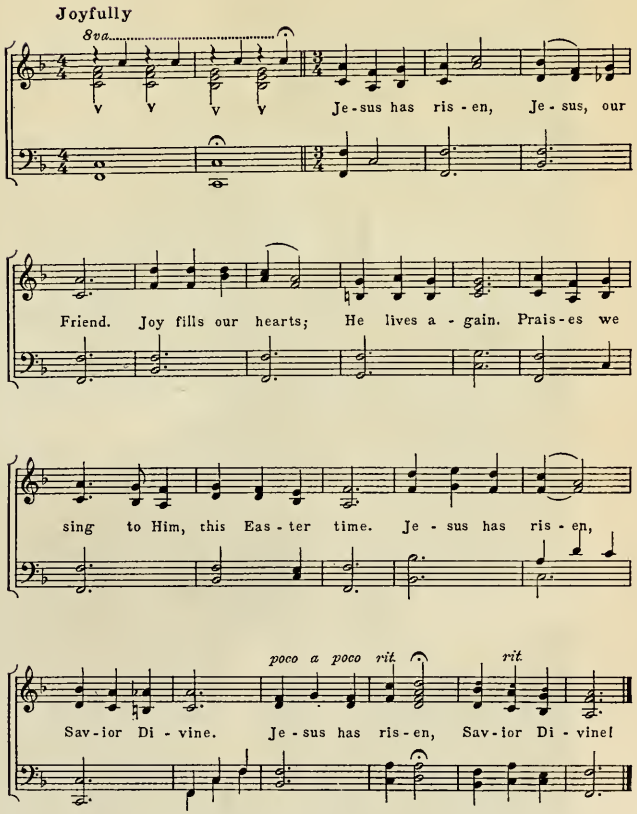
take home and complete during the week. A Primary teacher uses not more than a quarter of the class time in "telling". The remaining class time she is guiding the boys and girls to action. She is involving them in the principle to be learned so that it becomes a part of them. Each Primary teacher helps the children to apply every idea that she teaches to their own lives. She wants them to feel that the idea which she is teaching will help them to be the kind of person they would like to be or to do something they would like to do. She makes the idea so important to them that they will remember it and have a desire to use it after they leave the class.

Primary is not a place where a lesson is presented by the teacher and then unrelated games or activities are performed by the children. Primary is a learning situation in which there is constant interaction between the teacher and the child. Every game, every activity, every rest exercise, every song which is used contributes toward and builds the purpose of the lesson which is being presented that day.

Every child is taught to feel that all facets of the gospel have a vital connection with his own life. Primary teachers teach the truth and the child recognises it. The good that has been accomplished by effective Primary teaching can never be measured. What appears to be a single act today may be a habit tomorrow. In a few years it will be a trait of character. It will remain throughout eternity to shape the destiny of every child!

This Primary Song was written by Sister Thelma J. Ryser, a member of the General Board of the Primary Association. Sister Ryser was the organist at the Garden Park Ward Chapel for many years.

JESUS HAS RISEN

THELMA J. RYSER

Joyfully
8va
Je-sus has ris-en, Je-sus, our
Friend. Joy fills our hearts; He lives a-gain. Prais-es we
sing to Him, this Eas-ter time. Je-sus has ris-en,
poco a poco rit.
rit.
Sav-ior Di-vine. Je-sus has ris-en, Sav-ior Di-vine!

Bible Stories for Children

BY EMMA MARR PETERSEN

Esau sells his birthrigh

t — for a bowl of food

REBEKAH and Isaac were happy in their married life. They had a pleasant home, even though they lived in a tent. Soon twin sons were born to them, and they named the boys Esau and Jacob. When Esau grew to be a man, thick hair came all over his body. He was a hunter and furnished venison for the family. Jacob raised sheep and had many flocks of them. Like his parents, he also lived in a tent.

Isaac loved Esau for his ability to hunt, and enjoyed the venison he brought home. Rebekah loved Jacob more than Esau, and remembered that before the boys were born the Lord had told her they were to come, and that they would become the fathers of great nations. But, the Lord had said, "the elder shall serve the younger". This Rebekah always remembered, and believed that Jacob would become a great man, more favoured of the Lord than Esau.

Rebekah may have told this to Jacob, for he desired to have Esau's birthright. In those days the eldest son inherited the father's place of leadership in the family when the father died. This was known as the birthright.

One day Esau returned from the fields hungry, tired and faint. He was so exhausted that he feared he was going to die. As he came home he saw Jacob with some cooked vegetables known as pottage. "Feed me with that red pottage, I pray thee", he said to Jacob, "for I am faint".

Jacob said, "Sell me thy birthright this day", and Esau replied, "I am at the point to die. What good shall this birthright do to me?" And he sold his birthright to Jacob. Then Jacob gave Esau the food, and he ate and was refreshed. But Esau despised his birthright.

As Isaac became old, he began to be blind. When he called his sons to him, not being able to see them, he would feel their arms. He could tell Esau because his arms were rough and hairy, but Jacob's skin was smooth.

Feeling that death was near, Isaac desired to bless his sons. Calling Esau, the first born of the two, he asked for venison, promising that when Esau returned with it, he would receive his blessing.

Rebekah overheard the conversation between Esau and his father, and she feared Isaac would give the birthright blessing to Esau, who despised his birthright and had sold it to Jacob. She also remembered the Lord's promise given before the twins were born, that the older one, Esau, should serve the younger one, Jacob.

To avoid confusion which might arise if her blinded husband gave the birthright blessing to the wrong son, she called Jacob to her and told him of his father's plans. She put some of Esau's clothing upon Jacob, and placed some skins of goats on his hands so that they would feel rough like Esau's. Then she gave Jacob some savoury meat to take to Isaac, who was waiting for Esau's venison.

After Isaac had eaten the food which Jacob had brought from his mother's kitchen, he called Jacob to his side, felt the boy's hands covered with the skins of the goat, and thinking it was Esau, gave Jacob the birthright blessing. It was like our patriarchal blessings of today.

When Esau returned with his venison, Isaac also gave him a blessing, but Jacob's was the greater one. Esau became very jealous of Jacob for obtaining both his birthright and the greater blessing, and began to hate him. His anger increased until he plotted to kill his brother.

YOUNG PEOPLE

"Young people need to find faith in God and in immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know for themselves the sacredness of service and the holiness of prayer."

President Marion D. Hanks,
First Council of Seventy

Esau selling his birthright to his brother Jacob.

Newspaper editor appointed President of British Mission

ELDER O. Preston Robinson, general manager of the Deseret News Publishing Co., and editor of the *Deseret News* and *Salt Lake Telegram*, has been appointed by President David O. McKay to be president of the British Mission.

Dr. and Mrs. Robinson will take over their new duties with headquarters in London about April 1. Dr. Robinson succeeds Elder Marion D. Hanks, of the First Council of Seventy, who has been president of the mission for the past two years.

The British Mission is the most densely populated mission in the Church. It is centred around London with its 9 million people. The mission embraces some 7,650 square miles, extending 75 miles north and south and 90 miles east and west in the southeast corner of England. The London Stake and three mission districts with 13 branches are included in the mission territory.

Dr. Robinson assumes his new Church responsibilities with an impressive record of executive work in mission, branches, stakes and wards. He served a three-year mission in France and was president of the Oceanside, Long Island Branch, of the New York Stake ; stake and ward Sunday School superintendent in New York and Emigration stakes ; Seventy Quorum president, high councilman, counsellor in the Queen's Ward bishopric, New York Stake. In Salt Lake City, he served in two bishoprics of Federal Heights Ward, was a member of the presidency of the High Priest's quorum, Emigration Stake and, since 1957 has been a member of the Deseret Sunday School Union General Board.

After receiving his B.A. degree and Doctorate of Commercial Science degree at New York University, he also attended the Universities of Munich, Germany, and Grenoble, France, where he took special courses.

Dr. Robinson has been consultant and specialist in merchandising to many retail establishments in the New York area. He became consultant to the *Deseret News* in 1948, assistant general manager in 1950. Two years later, he was appointed by President McKay to be general manager of the publishing company and editor of the *Deseret News* and *Salt Lake Telegram*.

Community activities and services of Dr. Robinson include the Chamber of Commerce advisory council ; Rotary vice-president, board of director member for Utah Association for the United Nations ; Utah Association for Mental Health; Utah Manufacturers' Association; Association for Gifted Children; president of the Utah Symphony board; president of the Utah Safety Council; a member of National Safety Council, National Association on Alcoholism and board member and chairman of the publicity committee, International Congress on Smoking and Health.

He has received the Distinguished Service Award, Brigham Young University Alumni Association; is Civilian Aide to the Secretary of the Army and a recipient of the Allstate Safety Crusade Certificate of Commendation, a national safety award. He is listed in *Who's Who* in America.

Dr. Robinson was born in Farmington, Utah, the son of James Henry and Romina Chaffin Robinson.

His wife, Mrs. Christine H. Robinson, has had wide experience in Church work. She was made a member of the adult planning group of the Church Correlation Committee after serving 14 years as a member of the General Board of the Relief Society. She has written the Relief Society visiting teacher messages for several years and the book *Living Truths From the Doctrine and Covenants.*

Both have been active in civic affairs and have travelled widely in Europe and the Middle East. They have met presidents, prime ministers, heads of state and ambassadors in the countries which they have visited. Following a trip to the Holy Land, Dr. Robinson wrote two books on the Dead Sea Scrolls and, with his wife as co-author, another book *Biblical Sites in the Holy Land.*

Mrs. Robinson is the daughter of Bryant S. Hinckley and Christine Johnson Hinckley. She was born in Salt Lake City.

She attended the Brigham Young University, Columbia University, Foster School of Fine Arts, and is at present assisting in the restoration work for the Utah State Parks Commission.

The Robinsons are parents of two daughters and a son, Mrs. Miriam Rebholz, Dr. Bruce Hinckley Robinson and Mrs. Christine Carol Burton.

News from Stakes and Missions

SUNDERLAND STAKE

Great-grandchildren at ground-breaking

AS the strains of "The Spirit of God like a fire is burning" faded away, 76 Saints, standing ankle deep in snow, took part recently in the ground-breaking ceremony at Middlesbrough.

In his opening remarks, Bishop Marshall of Middlesbrough, told them that it had been 90 years since the first Mormon missionaries had set foot in the town. Among those present at the ground-breaking ceremony he said were great-grandchildren of the first converts to the Church in Middlesbrough. And they, by working on the site, would be putting into reality the dreams their grandparents had of building a house unto the Lord in Middlesbrough.

The final speaker was President Oates, the Sunderland Stake President, who gave a short inspirational talk on the values and blessings of a meeting house where the full programme of the Church could be carried out.

President Oates and Bishop Marshall cut the first sod.

* * *

SCOTTISH MISSION

In Burns' Land

ON January 25, 1964, two historic events took place in Scotland. One was the birthday of Scotland's national poet, Robert Burns ; the other was the ground-breaking for the new Church building in Kilmarnock.

The site of the new Church is set upon a hill, overlooking the city, which is located in the South-West part of Scotland, the part in which Robert Burns was born, lived, died, and wrote about.

Participating on the programme was the Building Supervisor, Brother Fred Curtis, an Australian by birth ; Brother James Morse, the Building Area Supervisor, an American by birth ; and Sister Mary Reid, representing the Relief Society, a Scot by birth. Also participating were Presidents S. Taylor Farnsworth and James H. Pingree, of the Mission Presidency ; and President Vernon Anderson, the Kilmarnock Branch President.

Following a short service on the site, ground was broken for this the eighth Church building to be started in the Scottish Mission during the past two years.

THE Provost of Hawick, Roxburghshire (second from left) being presented with a copy of the "Book of Mormon" and also a copy of "The Mormon Story" by the four missionaries labouring in that area.

The presentation was made on behalf of the Hawick Branch, North Scottish Mission, and the missionaries who have laboured there. The Provost accepted the books and expressed his willingness to help the Hawick Branch find a better hall for their meetings.

In the photograph are, left to right, Mr. Robert Barbour, the Town Clerk ; Provost Henderson ; and Elders Aaron Campbell, Steve Gillespie, Lyle Boss and Ronald Rasmussen.

NORTH BRITISH MISSION

Historic site for Wigan's new Chapel

WIGAN'S new Chapel is to be built on historic ground. The site is astride the old main highway north from 2,000-years-old Wigan (called Coccium in Roman times) to Preston and Lancaster.

The Chapel will be built in the grounds of a mansion now being torn down (picture, right) called Monument Lodge . . . and the Monument, a few yards away, marks the spot where the doughty Sir Thomas Tyldesley, Royalist champion in the long and bloody Civil Wars, fell in battle in October, 1651.

His companion, the Earl of Derby, fled into Wigan and to refuge. He lived to fight again at Worcester.

A thousand years before this it is known that King Arthur, of Round Table fame, fought one of his five combats in the valley below. The land all around including the Chapel site, was long known as the Bloody Mountains, and the River Douglas (Dhub Glas of Arthurian legend) ran red with blood down below Wigan.

Above : Ground-breaking on the site of the Wigan Chapel.

Below : Monument Lodge coming down.

The name of Wigan is pure Saxon, and means " The scene of many fights." So Wigan's new Chapel of Peace will stand upon ground where men have fought and died for liberty and freedom.

The North British Mission President, Alva D. Greene, was present at the ground-breaking ceremony (top picture), with Elder M. Maurice Pearson, the Building Supervisor, and the Branch President, John Horridge.

* * *

SOUTH-WEST BRITISH MISSION

Social and Banquet

THE Reading Chapel, only recently opened with a Thanksgiving Service, was the venue for two Reading District events.

The first was a farewell social, at which the district honoured Brother and Sister Claude Erickson and their family and Brother and Sister Francis Halliday. Brother Erickson was the Building Supervisor of the Reading Chapel and is now serving in Hamilton, Scotland. The Hallidays worked daily on the Chapel site, and have now returned to their home in Stroud.

The Reading Chapel, which was the venue for the Elder banquet.

During the evening presentations were made to both couples.

The second event was the Reading District Elders' Quorum banquet. This was both organised and cooked for by Elder Thomas Dowdall, the quorum president. Eighty-six people sat down to eat following a short testimony meeting. The evening was completed with a cabaret show, in which members of the Woking, Aldershot and Bracknell branches participated.

Interior of the new Reading Chapel.

BRITISH MISSION

Mitcham Bazaar

FOR almost two hours the Mitcham Branch Hall became a fair ground recently, when the members held their first Branch Bazaar.

A bran tub, dry fishing, a treasure hunt and other games of skill were among the sideshows, while the Relief Society sisters served at a stall of jewellery, aprons, cushions and books, dolls and children's dresses, with a coat-hanger "tree" as one of the major attractions.

Further down the hall the MiaMaids sold their home-made fudge, peppermint creams, coconut ice and toffee.

The bazaar was opened by Sister E. Beesley, the British Mission Relief Society President, with Sister Timmins, of the Mission Board.

* * *

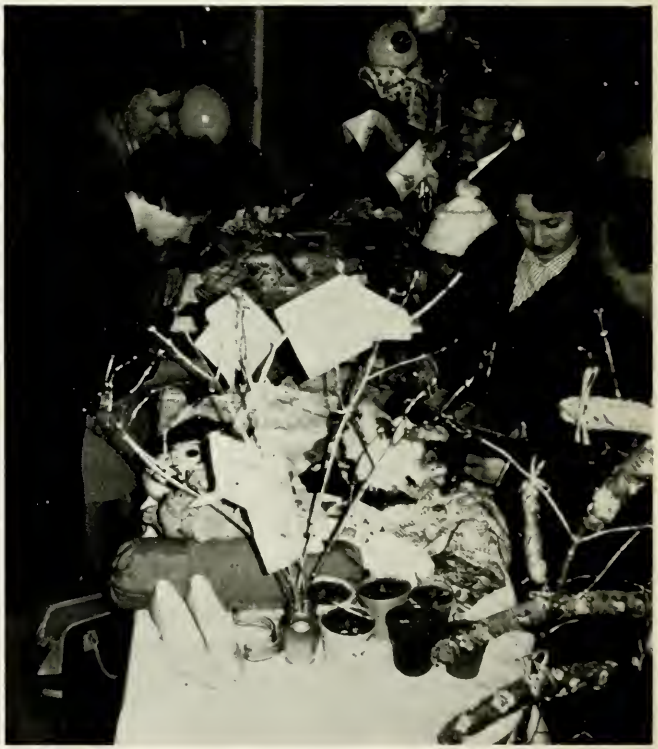
Round and About

THE Scarborough Branch, Hull District, have been busy raising money—two events adding a further £10 to their budget.

Members of the Bedford Branch Senior Aaronic School, which has recently completed the full course of study. Left to right: (front) Frederick Trigwell, Annie Trigwell. Primrose Lowe, Laura Gordon, Shelia Frost and Paul Trigwell. (Back): Clive Gordon, J. W. Bartley, Donald Thornley, President Samuel Lowe, Elder Kinnersley and Elder Wayment.

CORRECTION

In our article, "The Last of Ravenslea" in the February issue, it was inadvertently stated that Elder A. Hamer Reiser followed President Selvoy J. Boyer to the British Mission Presidency. President Boyer was, in fact, succeeded by President Stayner Richards. We regret this mistake.



Relief Society members preparing their stall before the opening of the Mitcham Branch Bazaar.

A CLOSING THOUGHT

BY ELDER LEGRAND RICHARDS

Let us know our religion

PARENTS have a responsibility to see that their children know the basic principles of the Church, and the wonderful stories from the standard works. We all have a duty to be well informed on our religion so we can share it intelligently with others when the opportunity arises. By the measure of our understanding, we can either accomplish great good or little at all. Just to illustrate . . .

In a Relief Society meeting at a Conference I attended in Sacramento, California, a sister told this story :

She said she was living in San Francisco; while travelling on a train to visit her son in Salt Lake City, she noticed a young boy about nine years old travelling alone. She said, "He was such a cute young fellow I tried to talk with him. I asked him about his school, and he didn't seem too much interested. I tried to talk with him about the games he liked to play, and he did not seem very interested. Then he spoke up and said, 'You are going to Salt Lake aren't you?'" When I answered that I was, he said, "'Then you are a Mormon, aren't you?' I replied, 'No, I am a Catholic'. Then he said, 'Well, I am a Mormon boy. Would you like me to tell you about my Church?'"

The sister continued, "Even a Catholic couldn't refuse to listen to a little boy who wanted to talk about his Church. He told me how Joseph Smith didn't know which church to join and how he went into the woods to pray. He told me of the visit of the Father and Son, and of the visit of Moroni who delivered to Joseph the plates from which the *Book of Mormon* was translated. Then he quoted me the Articles of Faith. When he went to bed that night in one of the upper berths, his light burned quite late so I asked him the next morning why it took him so long to settle down. He replied, 'I always have to read a chapter in the *Book of Mormon* before I go to sleep.'"

When this woman arrived in Salt Lake, her son met her and took her to the Hotel Temple Square. She then went through the Temple Block with a guide, purchased a *Book of Mormon* and read it, then met Bishop Clawson who taught her further the truths of the gospel. She was baptised a member of the Church, and returned to San Francisco, a Latter-day Saint instead of a Catholic, all because of this young Primary boy and his knowledge of his Church.

Some time ago one of our Latter-day Saint girls married and went east to live. When her neighbours found that she was a member of the Mormon Church, they all wanted to know what the Mormons believed. She was not able to give a reason for the hope that was within her, as Peter has indicated each member should be able to do, so she wrote a letter to Sister Williams who was then the editor of the 'Question and Answer' page in the *Deseret News*. She wrote, "Please write and tell me what we believe. (I got this story from Sister Williams.) She said I know that the first two principles are that you should not drink tea or coffee or play cards". I doubt if anyone could create a desire in the heart of anyone to want to know much about the Mormon Church if that is all they could tell about its precepts.

Let us study and prepare ourselves and our children to do good.

Let us know our religion so that we can share it with others.

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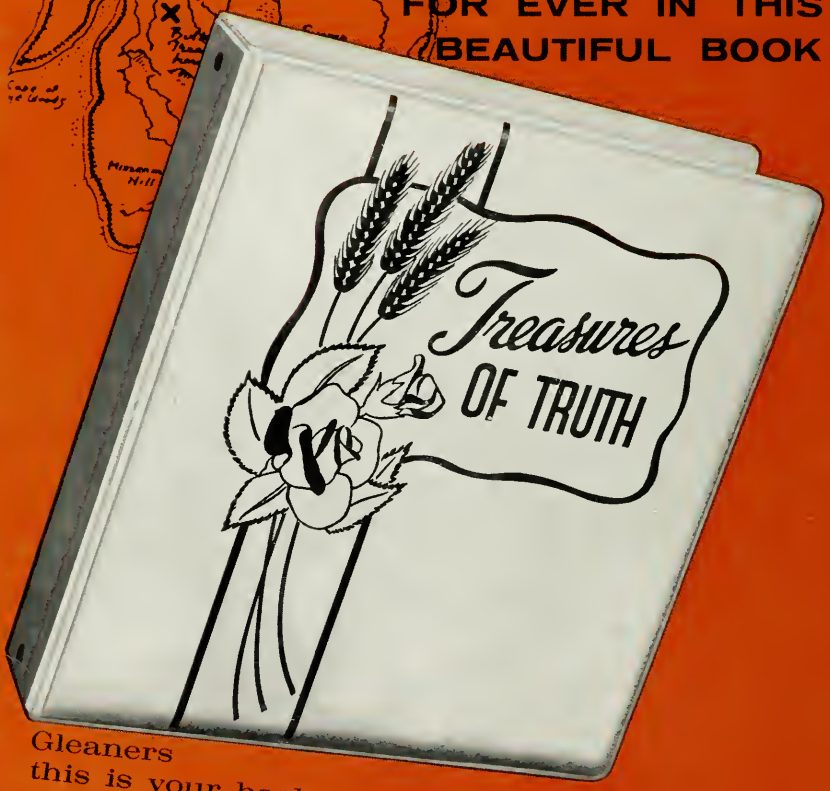

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